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WE THANK THEE, LORD

We thank Thee, Lord,
For all Thy Golden Silences—
Silence of moorlands rolling to the skies,
Heath-purpled, bracken-clad, aflame with gorse;
Silence of deep woods' mystic cloistered calm;
Silence of wide seas basking in the sun;
Silence of white peaks soaring to the blue;
Silence of dawnings, when, their matins sung,
The little birds do fall asleep again;
For the deep silence of the golden noons;
Silence of gloamings and the setting sun;
Silence of moonlit nights and patterned glades;
Silence of stars, magnificently still,
Yet ever chanting their Creator's skill;
Deep unto deep, within us sound sweet chords
Of praise beyond the reach of human words;
In our souls' silence, feeling only Thee—

We thank Thee, thank Thee,
Thank Thee, Lord!

JOHN OXENHAM.

From *1000 Quotable Poems*, Willett, Clark & Company.
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For November 28—Telling the Truth in Speech and in Print

(Exodus 20:16; 23:1, 7; Matthew 5:33-37; John 8:42-45)

*OVERCOMING PROPAGANDA

Sir Phillip Gibbs was perhaps the outstanding newspaper correspondent of World War I. Shortly after it was over, he wrote, "Now It Can Be Told," in which he exposed the misrepresentations and falsehoods which had been promoted and believed. The book is a striking documentation that "truth is the first casualty of war."

The Bible calls for the practice of truthfulness in human relationships. It sharply recognizes the difficulty which this practice meets even among neighbors. "Thou shalt not bear false witness against thy neighbor" is the ninth commandment; and Paul writes to the Ephesians, "Wherefore, putting away lying, speak every man truth with his neighbor." The experience of each one of us confirms the stress and strain which truthfulness is put to in our peace-time relationships. That being so, what liability to defeat awaits the practice of truthfulness when whole populations are changed from neighbors into enemies! Deceit and falsehood then become military virtues if they, like bombs and bullets, can weaken the enemy.

But the shift from neighbor to enemy opens the door to self-deception as well. Munitions are put into men's hands to fight with; morale is how these men feel and look at things. And because men are more than "hands," morale becomes an important factor in total warfare. Hence, governments set up vast and far-flung Ministries and Offices that run the gamut from information to propaganda. Through many devices public opinion is manipulated to serve morale-building ends. Against this, the individual Christian has resources within himself to keep his poise and integrity and good will.

How News is Colored

1. We learn only a part of what happens. I recall reading an account of an aid raid over Germany, written by an American newspaperman who accompanied a bomber. He saw the raid as it looked to those who dropped the bombs but not at all as it looked to those upon whom the bombs fell.

2. What comes to us is strongly weighed with partisanship. This is done, not by resorting to falsehood, but by emphasis and exclusion. If, on the same day the United States gained a victory in the Pacific while the Russians a victory in the Caucasus, the American newspapers would feature the former and the Russian papers the latter. Such partisanship is natural and probably harmless among allies, but it points to what lengths may be expected when it concerns the enemy. When Japanese troops undertake something that means sure death, people here are inclined to call it "fanaticism," but when American troops do the same, these persons call it "high courage and devotion."

3. National unity is at a premium in wartime, and, hence, the exercise of the critical faculty by the people is not encouraged. The terms, "unpatriotic," "subversive," "fifth columnist," spring full blown into being at often the least suggestion of non-conformity. Not *that* people think but *what* they think is the primary concern of those who direct the influences upon public opinion.

4. The simplification of a people's emotional response is a long step forward to national unity and to the prosecution of a war. Just as the power of steam is felt when not dispersed but pressed, so the emotional power of a people is greatest when channeled into a few strong drives. One of the more effective devices toward this is the atrocity story. By and large, the peoples of the world are too civilized for this device to be resorted to indiscriminately, but assembly lines move faster; recruits sign up more quickly; war bonds sell more rapidly; and the tempo of the nation is accelerated when, under proper control, an "atrocity" can be released.

Enlarging Our Perspective

5. It is to be remembered that in every war those who relate facts and write opinions do so from a limited perspective. Today, almost unlimited content is put into the words, "enemy" and "aggressor," as applied to those with whom we contend. The present reality of these terms cannot be denied. But Japan and Italy, who in 1941 became our enemies, only twenty-one years before, were our allies in a war to end war. That Germany, Italy, and Japan are aggressors, Norway, Ethiopia, and China tragically testify. But in a wider perspective, it is aggression that explains why Hong Kong and Singapore "belong" to Great Britain; and Negro, American Indian, and Mexican history furnish a perspective that makes room for us as aggressors.

6. And finally, while Christianity has not as yet led men to find a way other than war, it has made war into an offense to the conscience of modern men. What is felt to be inexorable necessity makes men do things which they hate themselves for doing. Modern man at war hungrily seeks to believe in himself. One way to achieve this moral self-justification is to depress the worth of another—in this case your enemy. Closely akin to this is to make your own people—their hopes and dreams, their traditions and history, their practices and achievements — better than they would appear to a less involved person. The most effective result is when these two are related—when "their" worst is compared with "our" best. Propaganda unwittingly pays homage to the moral nature of man by seeking to throw a mantle of moral self-justification around the nation's cause, even at the expense of the truth through over-statement, weighted comparison, or cynical use of facts and their interpretation.

In total warfare, truth becomes an instrument for morale-building. Against such propaganda the Christian will stand in his loyalty to One who said, "I am the Truth."

CHAMERON P. HALL, *Director of Social Education and Action, Presbyterian Church.*

*Secured from the International Council of Religious Education.

For December 5—When is Coveting Wrong?

(Exodus 20:17; Luke 12:13-34)

UPON WHAT IS OUR LIFE CENTERED?

When is coveting wrong? This question might be answered in briefest terms by saying that coveting is wrong when we covet anything which gives to God a secondary place in life. Dr. Henry Sloan Coffin has suggested in his book, *The Ten Commandments* that in the mind of Jesus this tenth commandment was connected with the first commandment. A man whose heart was set on acquiring wealth was putting another god up beside the living Father on the throne of his life. Dr. Coffin further comments on the fact that Jesus did not use this commandment as He did some others saying, "Ye have heard, but I say —." If He had he would have said, "Ye have heard it was said, Thou shalt not covet anything that is thy neighbors;

(Continued on page 465)

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EDITORIAL

We Greet the *Intelligencer*

IT is no small event when a century mark arrives in the history of a Quaker journal. Such is the experience of the *Intelligencer* of Philadelphia Yearly Meeting, Race Street. On November 20, Friends will gather at The Whittier to commemorate this achievement.

To scan one hundred years of national and world history, within which the Friends *Intelligencer* has written and interpreted, lifts the significance of this accomplishment into clearer focus. We remember most easily the conflicts into which a maturing world drifted. But a more discerning insight sees the social and spiritual trends which have flown through that troubled century. From the American viewpoint it has been the story of a nation coming to birth—a painful emergence of a new concept for our national life. From the thirteen little "sovereignties" of the preceding century we have passed through great divisive trends to a United States of America—albeit, one in which there could yet be a higher state of union among our citizens.

Within this political flow of time were the more hidden, yet life-giving streams which characterize American culture. Among these was the quiet power of Quaker life and testimony. *The Intelligencer* has also aided the restoring process of Friendly unity. Now that era is closing with the end of the century. America and the Society of Friends are at an important turn of history. For that new span of time we greet this worthy journal in the heart of "Penn's Woods." May they continue "intelligencing" us. On with the next century!

Thine is the Power—Forever!

ONE of the most effective war posters pictures a child against the background of a swastika. In her face is depicted all of the loneliness, hunger and defeat which characterize the throngs of lonely little people in Europe today. Across the poster are the words, "Deliver us from evil."

No one can rightly suppose that the crooked cross is an adequate symbol for the consummate sin which crushes children of the world and darkens the prospect for a generation that will be equal to the problems of tomorrow. The face of childhood is in reality thrown against a multiple picture of avarice, power politics, economic isolationism, intolerance and fear. Against that background we see people frightened and defeated. The mounting burden of suffering staggers the imagination. The silent cry of a billion people can be summarized in that one line, "Deliver us from evil."

But who shall deliver us from evil? How shall we build the paths to righteousness and peace? For many who see no help coming there is likely a growing cynicism and agnosticism. To utter any kind of prayer seems to them like shouting hollow words whose only answer is their own echo sent back from the barren wastes. In the face of this total need we become busy with such answers as we can find—clothing, food, medicine, legislation for a stable peace and all of the myriad details involved. These answers must be multiplied. There can be no relaxation of concern and action for making incarnate the good will that alone can heal bodies and spirits.

But these are not enough. There is always a danger that our schemes shall flatten out into a one-dimensional horizontal pattern, that the sources from which they flowed shall dry up like wasted springs. No feverish self-activation can finally compensate or substitute for the loss of resources of power which are found in deep awareness of the creative will of God. To keep our service vital and real we must retreat into the stillness of communion beneath the programs of good works.

It is not ways and means alone, nor even quantities of food and clothing, that suffice finally to rid the world of want. The total needs of the world posed against our quantities of food and clothing dwarf them greatly when seen only by material measurements. But if we can send relief plus, if a new spirit is the aroma of shared food, then spiritual powers of good will are released into a high level of brotherhood. We need this life which is more than our own intensity of concern. How easily the inner tension is mistaken temporarily for power! We cannot adequately answer the prayer "Deliver us from evil" until in self-relaxation we can say with deepened assurance, "*Thine* is the power." Such was the prayer that Jesus taught.

It is something more than a kind of kinetic power which we need. It is rather the divine energy released through love for God and his entire creation within which He can work through us. If we can find this assurance flowing through and sustaining our work then we shall know the essential oneness of the redemptive life of Jesus. He is not to be found in feeding the multitude nor in prayer on the mountain side nor in the Sermon on the Mount nor even in Calvary alone, but in all of them.

It was greatly assuring to feel that spirit in the recent sessions of the American Friends Service Committee conference at Oskaloosa. For many who are always near the Service Committee sessions and activities this was perhaps just another chapter in a continuous, gripping story. For many others, far from the living center of such service, it is a new impulse which merges them into the Society of Friends in a vital way. It is commendable that the Service Committee goes "on wheels" now and then, carrying their meetings to the different Friendly centers. Those sessions seemed to respond to the call of the children of the world.

In the alternation of contemplation and discussion, worship and planning, we felt the full-blown health of this Friendly service. For both emphases are true to the requirements of a stable world. We are not ready to say that the policies and activities of the Service Committee leave nothing to be desired, but we feel convinced that here is an opportunity for the fuller expression of life that can *save* the Society of Friends by *spending* it. If the inner resources can be kept flowing through the channels of creative work, we shall find the unity of spirit among ourselves which is after all the unity of healthy spiritual life.

E. T. E.

"What Shall I Render?"

By Levi T. Pennington

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all His people."—PSALM 116:12-14.

WHENEVER the Thanksgiving season approaches, bringing special emphasis on the gratitude which should be the daily and hourly attitude of the Christian, my thoughts inevitably turn to these words of the psalmist.

First I think of the benefits, the blessings, which I share with most of those who will read these words. One could recount without limit his own personal blessings, of health, individual happy associations, home and loved ones and friends, and many possessions that are peculiarly his. These should not be forgotten in his gratitude, but I wish to mention just a few of the blessings that are ours as Americans, as Christians, and as Friends.

As Americans we have the blessings attendant on our form of government and the way it has been worked out in the United States. Not that anybody is satisfied completely. Restrictions on gasoline and tires when the salmon are biting like hungry wolves in the Big Nestucca, rationing of sugar and butter, the high prices of many things, strawberries at forty cents a box, potatoes at six cents a pound, eggs no longer to be bought at five cents apiece—nobody unless it be profiteers likes such things as these, which are for most of us, after all, only petty annoyances, trifling inconveniences compared with what faces most of the world. Nobody who prizes liberty is satisfied with the bureaucracy and near-dictatorship which war inevitably entails. Still we have most of what God, through our ancestors, Puritan and Quaker and the rest, has given to America.

THE PEOPLE RULE HERE

We still have most of our liberties, even in these days when a new alphabetical commission, or board, or authority, is saddled upon us so frequently that one needs a dictionary of abbreviations even to read his newspaper intelligently. We still have freedom of worship, a priceless blessing denied today to many millions. We still have a great measure of free speech and a free press—I still can (and do) criticise my governmental representatives and misrepresentatives, by word of mouth, by correspondence, and by communications in the public press. I am not barred from expressing my views on public servants, from dog catcher to the president of the United States. And if enough of my fellow citizens agree with me, we can make in our government, federal, state and local, any change we desire. I am thankful. As Americans we have food, clothing and shelter and other physical comforts of life beyond any other people on earth. Nobody needs to go hungry here, through millions starve to death in other lands.

Many other benefits from the Lord are ours because we are Americans; but still greater are the blessings that are ours because we are Christians. It would take a book to enumerate them. I shall make no attempt to do it, but one I must mention. That is the Christian's faith, which goes beyond all fear, transcends all doubt, rises above problems and perplexities to an assurance that God is still supreme, and that He will ultimately make even the wrath of man to praise Him. We cannot *see* how good can come out of all the evil and anguish of these terrible days; but faith goes far beyond our realization from the facts of history that God does bring good out of even those world disasters that result from man's folly and sin.

As Friends there are special blessings that are ours, along with the special problems and difficulties that face us because of our peculiar interpretation of the teachings of Jesus. It is a time of special testings and special opportunities for Friends—and both testings and opportunities; both difficulties and the strenuous labors necessary to overcome them are blessings; sometimes in disguise, sometimes thoroughly disguised, but blessings none the less.

Why go on with a catalogue of God's benefits to us, as Americans, as Christians, and as Friends? There would be no end to it. Each for himself may well enumerate, and be voluminously grateful. But what shall we *do* about it all? The psalmist rightly felt that he should "render unto the Lord" something in return for all the benefits which the Lord had conferred upon him. So should we feel. The psalmist was sure that there were three things which he should do.

First, he should take the cup of salvation, and it is clear enough that he does not mean that he has not heretofore

been a worshiper of Jehovah. The first duty of the man who is not a Christian today is to accept Jesus Christ as personal Savior and Lord; but the very best Christian in the world should daily be partaking of the cup of salvation—a cup is not something you drink from once and then never again. Every day one should take of the cup of salvation. There are volumes of truth in this thought of the daily partaking of salvation, daily communion with Christ, daily "eating His flesh and drinking His blood" spiritually, that we may have life in ourselves.

A second thing the psalmist was sure that he should do was to call upon the name of the Lord: to pray, in other words. How little of real prayer there is in the lives of most Christians. How much we need to offer the petition of Christ's immediate disciples, "Lord, teach us to pray"—for ourselves; for those near and dear to us by ties of blood and ties of love; those for whom we have a special responsibility because of human relationships; and on to those who are farthest from us geographically, idealogically, morally, religiously, racially—those that sit in darkness and under the shadow of death, in America and England and China and France; in Italy and Germany and Japan; in all the continents and the islands of the sea. How much we need the spirit of Samuel, when he said, "God forbid that I should sin against the Lord in ceasing to pray for you."

Finally the psalmist, in return for God's blessings, was to "pay his vows." Just all that he meant by that in his day we may not know; the thing that more concerns us is what it means to us in our day. I take it that every man who becomes a Christian vows to forsake sin; sins of every sort. That is one vow we must keep. Sam Jones's injunction, "Quit your meanness," is one that we must obey if we are in any right degree to "keep ourselves in the love of God." But the obligation which the Christian, and especially the Friend, has accepted goes far beyond any mere negation of evil. It goes clear over into the realm of the positive and covers the full area of the double command of Jesus, love to God and love to man. The former includes worship; prayer; praise; daily and hourly maintenance of a spirit that is in harmony with the divine, with God who is Love; and with the service for God which whole-hearted love for Him requires. The catalogue is long—and lovely.

Where God Directs Our Service

God does not need food and clothing and shelter for Himself; God does not need direction, guidance, encouragement; God does not need for Himself a thousand and one things so sorely needed by our fellow men whom He loves —for whom Christ died. Here in this field of human service is God's great call to His followers in these terrible days, and the days that are ahead, where we should pay our vows. The needs are so great and the opportunities so manifold as to be staggering.

Right here in America are many who have never known the blessings that belong to us as Christians and as Friends; blessings that too often we take for granted. In other lands there are hundreds of millions to whom our everyday comforts in the physical world would be unbelievable luxuries; our common-place intellectual advantages unattainable, except for the very rich; our spiritual blessings only those for which their souls blindly long without full understanding of their needs; our faith and confidence in Christ a thing of which they do not know how even to dream. What are you doing for the propagation of the gospel?

Five hundred million people suffer today for lack of the basic things of physical life. Much of this need could be supplied if England and America would permit food ships to pass through the European blockade. Have you done your part toward influencing our national leaders to change these conditions so that these starving people can be fed?

Race riots are a striking testimony to our need for racial-social adjustment in America. What are you doing to correct the injustices which survive so long after chattel slavery has been abolished?

Orientals are still barred from entrance to America and from citizenship. Do you consider that just and Christian? If not, what are you doing about it?

Seventy thousand American citizens of Japanese ancestry have been deprived of liberty and property, and some of life itself, without due process of law; in violation of the Bill of Rights of the Constitution. Perhaps we could not have prevented this, but what have you done to make their lives more endurable in the "concentration camps" where they have been kept? Do they know that you care, and that you love them, even though they do not know your personally? Now that they are being released to supply the labor so much needed, are you helping to make a place for them in your community; are you doing your best to protect them from insult and indignity and injury when they do resume useful activity outside of the "relocation centers?"

But why go on? Each Christian, each Friend should preach to himself in these "thanksgiving" days, about God's benefits to him and his own responsibility to take the cup of salvation; to call on the name of the Lord, and to pay his vows in love and service to God and man.

Song for the Winter Solstice

October brings deep blue fringed gentian flowers;
October is witch hazel's blossom time.
I marvel how these blooms await their prime,
Through all the summer's rich, prolific hours.

But not till fall did these find food for bloom.
The plants must first be fed; must grow in strength;
Until upon the year's late hills, at length
Their arrowy beauty flashes through the gloom.

Wise plans of thoughtful men; long, long in seed;
Dreams of world fellowship; conquest of strife;
Equality of race; unselfish life;—
Why are these buds still dormant through our need?

The winter comes, and all the flowers seem dead.
Mankind is dying too, in storms of hate.
O winter of all winters desolate,
What possible spring can rise from such a bed!

Listen: through all the winter's deathly cold,
Green sap flows up alive through all the trees;
The cradled buds are fed and do not freeze.
They bide their spring. Hope bides its Age of Gold.

Dear God, let us not stand by the gates of birth,
With greedy longing and with hearts of stone,
While idly waiting for more lovely flowers!
Point us to the vaster hope which should be ours,
Helping Thee nourish, not for ourselves alone,
But for all men, the late blooms of Thy earth.

JESSIE GIDLEY CARTER.

Specializing in Peter's Besetting Sin

By Harold Cooper

THIS generation is specializing on Peter's besetting sin. It is not the only generation charged with so doing. And that man who thus specializes is not big enough for the peace table of tomorrow, nor is he big enough for the world that is to be.

Back to the Bible we go for the account of that strange man Peter. Yes, he is one of the greatest men of Christian history, and he matched every failure with magnificent achievement. Let us start guessing which is this "specialized sin." Peter failed at six points.

1. He wanted Christianity without a Cross; and Jesus rebuked him for it.
2. He was sleeping in the garden when he should have been awake; and Jesus questioned him sorrowfully.
3. He used military methods for religious defence; and Jesus told him to put up his sword.
4. He failed to recognize the beauty of humble and menial service. It was when Jesus started to wash the disciples feet.
5. He denied Christ at the trial and crucifixion. Jesus looked at Peter and Peter went and wept bitterly.

But, these are the *impulsive sins of the moment.* This generation follows in these failures. Peter's besetting sin was a deep-rooted inner attitude of life which he manifested throughout his great career. He suppressed this attitude at times, but in crises it always returned and poor Peter fell.

6. PETER WAS A 100% JEW.

There you have it. He was racially exclusive, and he was not the only one who thus specialized that way. The church at Jerusalem was full of 100% Jews. Even James led that group. They were convinced that their race was specially chosen of God. They belonged to a SUPERIOR race—they asserted. That is the sin which will bring us into World War III. God forbid! For this is a generation which has specialized to a large extent on WHITE SNOBBERY. Especially in Oriental lands. There is raging a bitter resentment among native peoples from the Suez Canal to Siberia by way of Arabia, India, Malaya and China; even to Japan. In many years spent in that part of the world I have witnessed this growing resentment. More of that later.

Divine Grace Attempts to Change Peter

Before Peter could be prepared to preach to an Italian, God had to send to him a special revelation. It was that revelation on the house top at Joppa. It was when God reminded him that "What God hath cleansed he must not call common or unclean." When Peter followed that committee to preach to that Roman soldier, the church at Jerusalem demanded an explanation. It was a contentious issue. "But, Peter, why did you eat with them?" And Peter rose above his besetting sin for a time. Later he was disobedient to the heavenly vision.

It was at a later date that Paul challenged him. "When Peter was come to Antioch I withstood him to the face because he was to be blamed." What had Peter done? He had found a divided Christian church quarrelling about this issue of being 100% Jew. This church ate in two sections. One of the Jewish party and the other driven by the Jewish party into a Gentile party. When Peter arrived he joined the Jewish party and ate with them—thus denying equality to the Gentiles of that church. So much for Peter. We must now discuss how this generation specializes on Peter's besetting sin, but not until I have repeated that this man Peter was a great man who matched every failure with magnificent achievement.

This generation is like the Kentucky hillsman who saw himself for the first time when a salesman sold him a mirror. "Goodness alive, THAT'S GRANDPA" he said. The 100% American, or 100% German, or 100% Japanese and 100% Englishman will find it difficult to realize that he is specializing in Peter's besetting sin, but facts are facts and sometimes they are ugly facts.

Come with me East of Suez. Witness the conduct of many white men in Oriental lands. That Suez canal seems to change their characters. Reaching the Red Sea they oftimes assume the attitude of racial superiority. It becomes a fixed mental attitude which is at times strengthened by the social exclusiveness of certain clubs in India and elsewhere. It is a white man's way of thinking. Lady Astor has been reported as saying:

"I would like China and Russia to be in the framework of a new society formed by America and the British Commonwealth, BUT THEY WOULD HAVE TO GET INTO THE BRITISH WAY OF THINKING." (Quoted by Lin Yutang in *Between Tears and Laughter.)*

Both British and Americans have been getting into Peter's way of thinking, and such thinking is not big enough or broad enough for the world of tomorrow. It is not the Peter way of thinking, nor the Churchill way of thinking, nor the Hitler way of thinking that we need. It is the JESUS WAY OF THINKING.

Gandhi in South Africa

It was the South African "way of thinking" that changed Gandhi from a quiet and successful lawyer into the man that shook the British Empire to its foundations. Note that I use the words "British Empire." Within British thinking there is that commendable liberal group who speak of the "British Commonwealth of Nations." Of this liberal way of thinking we speak with warm appreciation.

Gandhi was mobbed, assaulted, thrown out of hotels, removed forcibly from trains in South Africa because he asserted his rights as a human being in refusing to be treated as racially inferior. That man Gandhi then became a fighter. Fortunately he met a Quaker, a Mr. Coates of Johannesburg. This Quaker opened up to the mistreated Gandhi the teachings of Jesus in the Sermon on the Mount. Gandhi continued to fight but with a new weapon, i.e. Satyagraha. This was the beginning of non-violent aggressive soul force with which Gandhi challenged a powerful race. I agree that it is a pity that Gandhi did not become a Christian. But he did become one of the world's greatest fighters against Peter's besetting sin. Romain Rolland of France said of him, "he has demonstrated to an unwilling and sceptical Christian Church that the Sermon on the Mount is really workable."

If South Africa ranks high in racial tensions the United States is a close second. This Hoosier, Wendell Willkie, speaks with a prophetic voice when he discusses this besetting sin. It is strong language which he uses as follows: "I have been appalled. I have been sickened. I have been shocked." What has appalled him, sickened him and shocked him? It is racial discriminations in the United

States of America, anti-Negro organizations in the United States of America, mistreatment of naturalized citizens in the United States of America, all based upon color or racial prejudice. He states it thus, "Whenever we take away the liberties of those we hate, we are opening the way to loss of liberty for those we love. Our way of living together in America is a strong and delicate fabric. For God's sake let us not tear it asunder." It was Willkie's background of experience in Oriental lands which prompted this outburst against racial injustice in the United States of America.

The familiar expression of "Humpty Dumpty" has been used in both British and American papers to describe the downfall of white imperialism in Oriental lands.

"Humpty Dumpty sat on a wall,
Humpty Dumpty had a big fall.
All the King's horses and all the King's men
Cannot put Humpty Dumpty together again."

Even Watson Thompson over the Canadian Broadcasting system states it frankly as follows: "Our imperialism in that old sense is, for all of East Asia and the East Indies at least, altogether ended."

Yes, this generation has been "specializing in Peter's besetting sin." We have proclaimed Aryan superiority to the world. Axis commentations have ignored their own partnership in this unholy crime and have used their radios to emphasize the part which we of the west share in this particular sin.

Will you repeat this statement which I am making? It is based upon years spent in India and elsewhere. It is founded upon experiences throughout our own country. It is born out of observations in China, Japan, and Africa. Try repeating this statement five times. "NO MAN IS BIG ENOUGH FOR THE PEACE TABLE WHO DOES NOT RESPECT CULTURE AND CHARACTER IRRESPECTIVE OF RACE AND COLOR." Guard yourselves through prayer and study against committing "Peter's besetting sin."

The Cock Crows Twice

By Percy M. Thomas

AS WE read the story of the arrest, trial, and denial of Jesus it is easy to pass judgment upon Judas, Peter and the other Disciples, as well as Herod, Pilate and the mob. It is difficult for any one today to imagine himself playing the part of one of these characters. Their deeds seem so sordid and unnecessary. Here was a young Galilean peasant who had never lifted his hand against friend or foe, who had won for himself a name as being "a friend of publicans and sinners," "going about doing good" to the bodies and souls of men, forsaken by all and denied by some, on trial for his very life with no one to plead his cause.

How could men who had followed Jesus for three years, seeing his deeds of kindness, and sharing in the blessings of his ministry be so base as to forsake and deny him in the hour of his most severe trial? There must have been in that hysterical mob who cried "crucify him" many who less than a week before had joined in that triumphal procession, shouting "Hosanna, Blessed is he that cometh in the name of the Lord."

If the answer seems difficult to find we might look carefully into situations today and see if we do not find their counterpart. There are a few things about that tragedy of two thousand years ago that need some careful examination.

Two Patriots Under Oppression

First, about this man Barabbas. Moffatt says his name was Jesus Bar Abbas. Yes, his name also was Jesus. He was a Zealot of the Jews. So patriotic was he that he had organized a small army and led an insurrection against the despotic Roman government. In the putting down of this rebellion some Roman soldiers were killed, the army of Barabbas was scattered and he was arrested and held in prison as a murderer. Had his plot succeeded and the Romans been driven from Palestine he would have been classed with the Maccabees and other national heroes.

Second, it is well to remember, that during all the lifetime of Jesus the Hebrews writhed under the oppression of Rome to whom they paid heavy taxes. So ruthless was this rule that one thousand Galileans were crucified on one occasion and human blood was mingled with the blood of the animals offered as sacrifices.

Third, this Jesus who was called Christ, what of him? He too was a patriotic Jew. Did he not weep over his beloved city, Jerusalem, and his people when he saw the impending doom that was shortly to come? How different his method from that of Barabbas. Jesus came not to destroy men's lives that he might live but to pour out his life and die if needs be that others might live.

When he was reviled, he reviled not again. With a scarlet robe around his shoulders and a crown of thorns on his head, being mocked and spit upon, "he is brought as a lamb to the slaughter and as a sheep before her shearer is dumb so he openeth not his mouth." Power to strike them dead but instead he prays, "Father forgive them." Little did the people involved in that day's events realize that it was they who were on trial and not Jesus. It was the crowing of the cock that awakened Peter to his terrible failure and he sought a place of repentance.

Has Christ Been Denied?

Does the Christian Church and the Society of Friends in particular realize that we are the ones on trial today? Less than twenty years ago most every body of Christians in the world spread on their official records resolutions declaring war to be unChristian and pledged anew their allegiance to the Prince of Peace. Scores of ministers gave their names to a pledge that they would never give moral support to war of any sort.

We Quakers, glorying in our historic peace testimony, accepted the plaudets of the world and shouted our reaffirmation of allegiance to the way of peace. Yes, like Peter we said, "though all men forsake Thee yet will not I forsake Thee."

It is no longer a secret. It has been told. The secular press considers it real news when "the second largest body of Friends in the world pronounces as a step forward a resolution generally interpreted as commending the use of armed force in an attempt to bring lasting peace to a war ridden world. Because we live "in a world accustomed to the use of force" shall we deny Jesus and his way of forgiveness, compassion and good will and ask for the release of Barabbas with his "practical method" of coercion by arms? Is it possible that we Quakers also have been warming by the fires of economic good and popular approbation so long that we have forgotten the one purpose for which we have been preserved for the past three hundred years?

If the claim that was made a short time ago by a prominent Friend, that not more than ten per cent of the Society

are pacifists, is true—and it may be—will we like Peter hear the cock crow and find a place of repentance ere our "candle stick is removed?"

FRIENDS ON TRIAL

Out of the recent discussion and action pertaining to the Fulbright Resolution two great weaknesses in our Society become apparent.

First, a lack of information. As a group we are not clear on our historic peace testimony. We have failed to teach and practice these principles as a way of life, in every area of human relationships, whatever the cost.

Second, a lack of sufficient aggressive leadership. Our testimony has degenerated into a negative kind of resistance to what we consider inadequate or wrong, rather than a constructive Christian program of action motivated by a faith and trust in justice and loving kindness.

Should we who are known throughout the world for one reason only, namely, a trust in the power of love and good will versus the use of armed force in all human relationships (and our very speech betrays us), consider lest we forsake Christ and his way of life in this dark hour? If we forsake this testimony, what message will we have, or what justification will there be for our existence when the war is over? This day is not changing the Society of Friends so much as it is revealing what we really are. If we could but again catch a glimpse of the face of Jesus as Peter did would we not see there a faith and trust in the power of love and good will, even though for the time being he was in the clutches of evil men.

The way of love needs no defense, only faithful exponents. A great man and Christian, left a marvelous testimony forged out of the bitterest of persecution and suffering, as to things that were sure and could be trusted under all conditions. In his letter to the church at Rome, Paul says: "Who shall separate us from Christ's love? Shall affliction or distress, persecution or hunger, nakedness or danger or the sword? . . . For I am convinced that neither death nor life, nor angels nor sovereignties, nor things present or future, nor powers nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord."*

Unworthy that we are, we should never forget that our long line of noble ancestry in the Lord has opened for us doors of service closed to many of our fellowmen. Tradition and knowledge are not enough. The same vacillating, wavering disciples were, a few days later, transformed into veritable dynamos of redeeming power, and for us they point the way to a new consecration and devotion out of which can issue lives exemplifying a power surpassing any armed force in achieving a lasting peace for all men.

*(Romans 8:35-30 Moffatt's Translation.)

My Water Jar

By Christinia Hendry Jones

IN recent years there has been a growing interest in archaeology in various parts of the world. It comes both as the blossom and fruit of scholarship, stirring our imagination and enriching our minds at the same time. One country which has been particularly "under the spade," is Palestine because of the perennial interest it has for the Christian world. But not all the rewards of archaeology are to the historian or Biblical scholar; quite humble people may reap benefits as unexpected as they are unique, and spiritual forces may suddenly be released which are far reaching in their influence.

This was deeply impressed on me some years ago when I saw the remarkable way in which some peasant women made use of potsherds which a Palestinian archæological expedition had discarded. And in these days of anxiety, when civilization seems to be falling about our ears, the thought of those women with their good common sense and practical ability, gives me comfort and hope because they taught me, quite unconsciously, a lesson for these times when they made me a water-jar out of the potsherds.

That water-jar has held a place of affection in our home for many years. We brought it from Palestine with much difficulty and at the sacrifice of some things of more material value. It seemed foolish to bring such a large object that would not be particularly useful when there were a number of things of educational and practical value that would have been simpler to transport. But sentiment, that charming, unreasonable and unreasoning god, won. The water-jar stood the trip beautifully and today is more deeply entrenched in our hearts than ever. Just an ordinary jar would not have done this, but ours is not ordinary because behind it is a most interesting story which I would like to share with you. But first you must have an idea of what it is like.

It is big enough to hold five gallons of water. Round in shape, it slopes up to a short neck, widening into a bell-shaped mouth. The neck is narrow to protect the water from dust but wide enough to dip from it with an earthen mug. It has a primitive sort of beauty. Its lines are irregular and hand-molded and its decorations have a cabalistic character reminiscent of an earlier day when the fear of evil spirits was even greater than now. It is rough and brown—of the earth, earthy. But it is the story of its creation that is really interesting.

It began with the coming of an American archaeologist who wished to excavate a "tel" near our village. Now a tel is an artificial mound formed through the ages as one village is built on the ruins of an older one. To learn the history of a place one digs through many layers of deposit, studying each one to find indications of the civilization that characterized each period. The American wished to live at our school and we were glad to have him and his party because they brought a new interest into our life and we welcomed this closer touch with such research in the Holy Land as our school duties kept us too busy to spend time on it.

As the scholarly diggers dug down into the tel, they found many things that were of educational value, interesting and sometimes really exciting discoveries. They found wonderful old walls and a massive gate that marked the village as a most important center and made possible its reconstruction on the basis of such careful survey. There were grim burial places, grain-bins—some with false bottoms to deceive the tax-gatherer or invading armies, and many small objects of interest such as beads and small coins. There were cisterns large enough to hold water for long days of drought or seige. And as it has ever been the custom, even today, women, when they met at the cisterns to fill their jars loved to chat and perhaps gossip. As they gossiped they may have become a bit careless and to their distress let some of their jars crash to the bottom of the cisterns, broken into a hundred pieces as they fell. However, that could hardly account for the great mass of potsherds found in these

cisterns. Who knows but that an army storming the walls, might have in sudden attack frightened the women, so that in fear they dropped their jars and fled; or they might have destroyed them thus deliberately so that invaders could not have them for use.

Needless to say, the archaeologists were almost overwhelmed with the mass of shekif or potsherds they found. Some of these potsherds were lying there when Abraham came into Palestine, they had lain there when Alexander marched his sturdy Greeks along the road that skirted the village; there they lay when the Roman legions swarmed through the country; and, when the greatest of all Palestinians was crucified a few miles away, they lay deep in the soil. When centuries later, the tall, fair-haired fanatics of the West came with blood and the sword to wrest Palestine from the Saracens, they were covered more deeply with the marks of time; and through the long years when Christianity was growing in the West, developing the scholars who would come sometime to the Land of the Book, there they lay quietly awaiting the awakening which would again make them useful.

To the archaeologist these potsherds were of great value. The color, shape, and grain helped to determine many an important date. Sometimes a seal stamped on a piece gave them a clue to the identity of the people, whether Canaanitish, Phoenician, or Hebrew, or some one important enough to identify the village with a well-known historical event.

When these potsherds are taken from the wells and cisterns they are thrown into baskets which women carry on their heads to a mound where an expert ceramist examines them. Some he quickly discards, others are put into a special heap for further examination. I have watched an American ceramist sit absorbed before a pile of quite irrational potsherds, and because of his great knowledge of the art and science of ceramics, reconstruct a jar with a skill a magician might envy, giving it a date and thus opening up to the historian a new field.

It happened that when the women of our village saw all these heaps of potsherds a most practical idea came to them. In the peasant villages of Palestine, one of the big tasks of the year is the business of making jars to replace those that have been broken in the course of the seasons. These jars are needed for water, olives, olive-oil, cheese and other staple foods. And as it is not always easy to get the right kind of clay for the jars all the broken pieces are saved to be used in the making of the new ones. The sight of all the heaps of potsherds on the mounds filled them with envy. Here was a gold mine! And they couldn't imagine what the learned doctor would want with them!

So they came to me to intercede for them with the "doctor." The learned doctor was only too glad to let them have all they wished from the discard heap. They were truly grateful. Whatever of value the expedition got from its labors, and it seemed to be successful, it was as nothing compared to the joy of the village women. Soon they could be seen carrying large baskets of shekif on their heads, a long carry on a hot day but they did not seem to mind the discomfort.

Making of jars now began in earnest. The old shekif was pounded, rolled, sifted and mixed with a little new clay. This they considered the finest material in the world. Skilled hands molded it into new pots and jars of many sizes and shapes, large ones for water, tall narrow ones for bringing it from the springs, small ones for leban, and shallow ones for baking, with no potter's wheel to aid them. They made their own ovens for the difficult task of baking the jars, some of which would inevitably come to disaster in them. But what a happy time it was! Talk, laughter, singing made the hours of work pass merrily. The fascinating thing about it all was that when the jars were done they were not unlike, in shape and decoration, the jars our ceramist friend reconstructed at the excavations.

I was wonderfully happy when one of the jars was given to me for my share of the spoils. It was just what we needed as our drinking water had to be brought to us twice a week from a nearby spring and kept in porous jars. This one could grace the dining-room for us all to enjoy. Our neighbor, a Moslem woman, brought us our water supply, carrying it on her head with so much grace and dignity that the task seemed effortless and the service glorified. She came like a walking karyatid, one of those blessed maidens of Athens who hold up the temple with such calm strength, a reminder of women throughout the ages carrying their burdens with steadiness and courage.

Not a drop of the precious water was wasted. Even the water that was left in our drinking glasses was saved for the few plants in the house, thus keeping our home cheerful with the green of ferns and the flame of geraniums and begonias. And during the three years the jar was used in this way it became so much a part of our home that we could not bear to part with it.

As we learned the value of water, we were constantly mindful of that other Water that had flowed so freely from Palestine to all the world. And we appreciated anew the Great Teacher. When He spoke to his people about the living water, He knew how to reach their understanding and hearts. They knew the value of water, the tragedy of drought, how long it took the women to fill their jars at the springs when the rains were slow in coming, and how the flocks suffered when the streams ran dry. The refreshing power of water was vivid and meaningful to them. It is no mere chance that places the Annunciation at the well.

But the lesson of the jar does not stop there, and I find it hard to explain the chief quality that the jar has acquired. Perhaps I can best describe it as its eternal quality. It keeps me steady in a frenzied world. When I am over-anxious, my jar reminds me that the history of man has run a long course —its own span covers four thousand years and even longer. Then I realize that it is made out of the most elemental and enduring things of life, earth and water. Customs may be as temporary as the people who make them, but through all life eternal values remain the same. From each civilization comes to us a bit of truth which outlasts the times which discovered it. And if we can reach back into the past and bring out of it some great truth and use it to serve our generation, we become truly "the heirs of all the ages." Then perhaps we can see our day not as an isolated age but as part of the great stream of life. It may help us to keep a mental and spiritual poise in a seemingly unbalanced world.

As we look at our simple jar molded out of the past and the present by intelligent, skillful hands, we realize that only as we grasp eternal truths can we hope to understand the problems of today. We may even see in a world, seemingly gone mad, some new synthesis of old and new truths growing and maturing that will serve the future.

CONTRIBUTORS

HAROLD COOPER—Congregational minister; world traveler and lecturer; member Wider Quaker Fellowship.

CHRISTINA JONES—Wife of A. Willard Jones, who with her husband was in charge of Boys' School, Ramallah, Palestine; she is serving as Educational Secretary for the Friends Mission Board, and hopes to join her husband in Palestine next summer.

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"Not As Other Men"

By Lelia S. Marstaller

I CANNOT thank the Lord that I am not as other men are. I wish I could. This is not said in the sense in which Jesus used those words about the Pharisee. I say it at this, another Thanksgiving season, because I am still "standing afar off," with downcast eyes, berating myself and saying, "God be merciful to me a sinner," when God, through His Son, has called me to live on a different level.

I speak as a member of the Christian Church, and especially as a Friend, for it is as a member of the church that I am known, and since the church is known by its members, to that extent I am the Church as I speak. While I chide myself I begin to question my right to humility. There is cause enough for repentance but can I stand here year after year and still claim to repent if I do not change? Or is my humility my pride as I pray forgiveness?

But whether I have a right to be or not, I am humble. How can I look at this war thwarted world and not be? Previously I said that another war would wipe out the measure of the beautiful and useful civilization we have built during years of partial Christianity; and I did not say it alone. Educators said it. Business men said it. We knew what we were talking about. I also knew that war breaks every command of God, and His commands cannot be broken without disastrous results, any more than the foundations can be blown from under a building and the building still stand. God's laws are the foundation of civilization. Now I have to face God, the war plundered world, and myself with these questions: Did I really make this understood? Was it understood only as a theory, an academic discussion, a creed; or did I make it plain that those things which hold the universe stable cannot be broken to the extent of a world war and people still be able to live as people? Did I?

Was I even a good citizen of my country knowing what I did? Did I defend my country from war and all its allies by being importunate with my warnings? Did I refuse to take any willing part in the proceedings? Would to God that I had! Or did I try to cooperate as far and as unobtrusively as possible, knowing that I was cooperating with war, not with my nation's welfare, to the harm of my country and all I loved? I knew that what is sown is reaped and that my country is no exception. Was I sure my country understood? I knew that neither the Ten Commandments nor the Sermon on the Mount were nullified by any human commands to the contrary. Did I say it out loud?

CAN WAR BRING PEACE?

Coming more up to date am I thinking and acting toward a "just and durable peace" as though economic arrangements and political alliances in themselves can guarantee peace? Am I hoping for peace through war? Am I looking for the fruits of justice to grow on the jungle trees of hate? Have I realized the implications of the word "just" and asked myself if it is Christian? Does it compare with the love and good will of my claimed faith? Can any force except the power of the Spirit of Love bring a "durable" peace? Am I making God's way known here or compromising?

God does not fail to answer my prayer, doubtful as it is. Gently but compellingly He lifts my eyes to Himself, the Creator of all good, the Lover of all souls. As I look I know He is no part of this. His way is the way of truth, stability, progress, high living, joy and peace. Man's failure, and especially my failure, to follow His ways have brought war. Neither is war His punishment. It is the course taken by men against His will. He is not the devil to use such torments in handling men's affairs. He would deny Himself if He did. He is the Father awaiting the prodigal's return. "A bruised reed shall He not break, and smoking flax shall He not quench." I am more humble for this answer, humble and thankful, too, but He does not stop with this. Do I hear Him saying that men have smashed the tablets on which His laws are written, and those tablets are man's own advancement in spiritual, material and social well-being, yet the laws are still the same? My work is harder now. Like Moses I must climb the mountain again to have new tablets engraved. He charges me there is no other way except obedience to Him.

He makes me most ashamed that I consider my own weakness instead of His infinite strength as I hear, ". . . the salt . . .the leaven . . . the light . . . the seed . . . " He reminds me of my fathers in the faith, true unto death. Then He bids me look, as He did the prophet of old, at the "seven thousand who have not bowed the knee." They are strong even while I am weak. If I will go forth now in His strength they will be with me, for they are doing His work, whether at their usual labors or shunted into "Civilian Public Service," confined in prisons or otherwise ostracized. They are not seeking to build a sidewalk for themselves alongside the hellish road of war, nor a by-pass. They want to build His Kingdom.

Then He points to the suffering until I cannot bear to look. He says, "They are dependent upon you. I am the yearning for peace in each tortured breast. All My resources are yours, and all My love. Will you lead them?" And I know that Thanksgiving depends on whether I stay only another repentant victim of circumstances, or take my place as a Friend, and fulfill the duties of sonship.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ON THE BRIGHT SIDE

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High.

PSALMS 92:1.

* * * *

God never leaves a landscape desolate. Always there is a touch of beauty, some bit of color within reach of the eyes. So it is with life, not part of it but all of it. There is always something of cheer, something to be thankful for, if we look long enough to find it. Each age has potentially its corresponding satisfactions.

CARL H. ELMORE.

* * * *

All these joys and many others require constant cultivation and discipline of all our habits and capacities. There is no other way of having the great joys of life save by discipline, cultivation and reconstruction of personality. These can be attained through the high art of worship.

HENRY N. WIEMAN.

* * * *

Never refuse a joy unless the refusing of it will yield a greater joy . . . If we do not enter into full appreciation of the joys of this present world, as well as of its pains and evils, we cut ourselves off from the materials, the standing-ground, the leverage, and the nourishment by which alone that better world can ever be brought into existence.

HENRY N. WIEMAN.

* * * *

O heart of mine, be thankful yet,
Through all earth's present madness,
That gladness lives, nor men forget
Life's glory in its sadness.
How vast, how desperate the need,
The call is yet more living;
Not by despair shall man succeed,
But still, still by thanksgiving.

ROBERT WHITAKER.

(Continued on page 460)

Rural Minds Meet at Oskaloosa

N one of the finest agricultural areas of America, where good soil is deep d corn grows tall, a large number of ral minded people gathered in a conrence at William Penn College for two ys of information and discussion. We e accustomed to directing rural conrn to those areas where eroded lands, in soil and stranded populations call r some form of emergency action. But e Rural Life Association to date has arted with conferences in favored ral areas of Indiana and Ohio.

This movement of concern for rural e seems to be getting under way. At st Friends are awakening to this conrn, though later than other groups, rticularly the Catholics. We have iled to see in our total American picre the essential part which the farm pulation plays in the destiny of our vilization.

From the East and the West

Before this conference convened we ondered whether it would be charactered by the contributions of "has-been" rmers or if those now active would tend and participate. Both were presented and actively contributed. hose of us who left the farm in years ast (a tendency which we were trying stem) feel some sense of inconsistncy, actual or supposed, in speaking to e future of rural life. Happy memories farm life are hardly adequate to make authorities in the field. For that ason we welcomed particularly the ords of our rural friends. Of course e were eased by the inclusion of small wn and village occupations as a part the rural population and pattern. hat made farmers out of all of us!

Among the two hundred or more in ttendance were the Friends of both wa Yearly Meetings, the Brethren and ennonites. The latter two groups were w in number but significant. Besides ese were sprinklings of other church nd farm groups whose contributions of ought added materially to the conrence. Conservative Friends and those Five Years Meeting affiliation have een in cooperative spirit and work, articularly beginning with Scattergood ostel of refugee days. We were again osely related in the building and direcon of this meeting.

Where are the Answers?

After many conferences one has the eeling of many words and few answers the problems considered. From one oint of view this was true at Oskaloosa. we are expecting clear cut, simple solutions for immediate application to complex problems, we shall never have the sense of having "arrived" in most conferences.

But our answers lie chiefly in two directions. First of all we need to *understand* the nature of our problems. That is nine-tenths of the answers, although the other tenth which comes through action is necessary. How many times we try to settle accounts with a problem which we have not fully seen. The second major part of our answers lie in ourselves—living, thinking and acting in our several relationships. Much happened, we believe, in these two directions at Oskaloosa.

To know the persons who gave us leadership is to know that the full tentenths of our problem would be considered. With Stanley Hamilton as Executive Secretary of the Rural Life Association, Homer L. Morris of the Social Industrial Section of the Service Committee, E. R. Bowen, Secretary of the Cooperative League of the U. S. A. and Msgr. L. G. Ligutti, Secretary of the National Catholic Rural Life Conference, we were assured that both philosophy and action would have their inning.

Rev. Ligutti, with his genial friendliness and sparkling wit, kept a ripple of laughter going across the conference which made it more resilient in the face of serious discussion. He gave us, incidentally, considerable insight into the Catholic theology of our problem. It was interesting to know there could be such a thing as a "theology of rural relationships" as such. He strongly undergirded our discussions, however, with the concept of the free, deciding, choosing man and with the required trust we must place in him as an intelligent being.

In his own life and practice Rev. Ligutti has amply demonstrated this philosophy in a project at Granger, Iowa. Here on the principle of faith in ordinary people he has quietly guided a project of cooperation which has remade a community that is both economically stable and religiously vital. The breadth of mind and spirit and the cordial personality of this man of faith and action endeared him to all of us.

Here are the Questions

E. R. Bowen came to us with pertinent questions which he proposed that we face. We can do no better than to list some of them here.

Why is it that we must go to war in order to give everyone a job? We should ask ourselves why it is that millions are unemployed in peace times, when everyone can be employed in time of war?

Why is it that we have scarcity in peace times when we have proved that we can produce at least an average of $5,000 per family during war?

Why is purchasing power so inequitably distributed that 40% of our spending units receive only an average of $860 and can save nothing, while 2% receive an average of $21,000 and can save almost half of their incomes?

Why is it that we, the people, are losing ownership of our farms and homes? Can democracy survive with an increasing landless proletariat?

Why is it that we, the people, of America have permitted the two basic economic needs of life, which are land for production and money for exchange to be monopolized in the hands of the few who take toll from the many?

Why is it that we, the many, in our reaction from the oppressions of private-monopoly, turn to political-bureaucracy and continue to permit ourselves to be dominated by the few, when we have the power in our own hands as consumers to organize ourselves into cooperatives which incarnate the public welfare and thus become free and equal economically?

Why is it that misleading statistical comparisons are being made which pit farmers and workers against one another, when their interests are in common? Why is it that the pay that both farmers and workers get is too low and the prices they must pay are too high?

What will happen when Capitalist-Monopoly and Communist-Bureaucracy meet in Berlin? Will these two great economic systems, which are struggling for world power, permit the people to organize themselves cooperatively to solve their own problems, or will the people be crushed between private-monopoly and political-bureaucracy?

How can we organize to exercise our consumer functions, as we have previously organized to exercise our producer and citizen functions?

Why are cooperatives described by Toyohiko Kagawa as "The love principle applied to industry?" Why did Henry Wallace say that "the only way in which democracy can survive the logical onslaught of the dictator-state aspect of Communism and Fascism is to develop the genuine cooperative ideal to the limit?" What should we do to realize the ideal he described when he said, "The cooperative way of life must pervade the community, and this means there must be consumer cooperatives as well as producer cooperatives?"

If the right questions are a long step

toward our answers, we commend the above to serious minded people.

THE COLLEGE AND THE FARM

The problem of the relationship of schools and colleges to rural life was sharply pointed. It was even suggested that our colleges have rendered a disservice by training young people away from the farms toward "white collar" jobs in the city. Those of us particularly concerned in the future of Quaker education appreciated the candor of discussion in this field. Some of us share the sense of guilt in allowing the industrial mind of American culture to over-color our purposes, but we are equally sure that the day of liberal arts education is not rightly past.

We are concerned, however, for an educational turn that will gear our colleges more closely into the ideals of the Society of Friends. Especially will this require an agricultural awareness for schools located in such areas. There is no reason why some schools may not integrate more closely an ideological work program with class room studies and condition students thereby toward a career of farm and cultural interests that will be community reforming and keep clear the springs of life which have done so much to feed the Society of Friends.

Homer L. Morris opened up this field of thought by raising the pertinent questions. It was interesting to note in the following discussions that the sharpest critics of our colleges had come from the halls of the institutions they would reform. This would hardly be evidence that the colleges have completely failed. If they have induced the healthy experience of self-criticism that is a commendable result. But we cannot stop there. The future of the Society of Friends rests in large measure with our schools and colleges. It is time that we give them a trend more fully into the future which our several meetings face.

As in every other cultural area the rural community has settled into traditional patterns of habit. These will be broken some day violently by revolutionary upheavals or they will be broken by the growing concern of people in country and city alike. We cannot wait for large scale answers through government. Farm, college and church can do much together by seeing the mutual interests which intertwine them and which lead to one common destiny. We must cease to "mine" the farm for the sake of the city or both will perish.

E. T. E.

A continued report on the Service Committee conference at Oskaloosa will be given in the next issue of THE AMERICAN FRIEND.

THE WORK OF ELEVEN YEARLY MEETINGS

The Boards of the Five Years Meeting are made up of Friends representing eleven yearly meetings.

During the year they, through their chairmen and secretaries, endeavor to administer the work committed to them by the cooperating yearly meetings in the field of Missions, Christian Education, Peace, Temperance, Education, and Relief for Aged Ministers and Missionaries.

In April of this year the representatives of the yearly meetings, in the capacity of the Executive Committee of the Five Years Meeting, decided that a budget of $76,000 was essential to carry on the work outlined for the year of 1943 and 1944.

The receipts for the first seven months amounted to $33,-976.54. This is gratifying, but it is far short of the seven-twelfths of the entire budget of $76,000.

Concerned Friends should see that the members of their meetings are thoroughly informed, and that each member has an opportunity to share largely in these worthy activities.

DO IT NOW!

PROMOTION COMMITTEE OF
THE FIVE YEARS MEETING

MEDITATIONS

(Continued from page 458)

Our happiness might be many times greater than it is if we had the mental attitudes which enable one to appreciate to the full all the good things round about.

HENRY N. WIEMAN.

* * * *

Gratitude is one of those things that cannot be bought. It must be born with men, or else all the obligations in the world will not create it.

LORD HALIFAX.

* * * *

That is the supreme aim of a religious service, that you should so see God, even if only for a moment of silence or a moment of praise, that you ask nothing more. You no longer want to get anything out of him, you do not seek to change his mind; your heart simply goes out in a passion of love and joy.

MAUDE A. ROYDEN.

* * * *

He manifests himself in many ways. . . .When the beauty of majesty is absent the beauty of detail remains, and tiny flowers, and dainty mosses, or flashing crystals in gravel and sand abide to sustain our delight. . . . Water does not move without music—gay, sleepy or magnificent—and winds do not blow without a harmony of their own.

A. HERBERT GRAY.

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O Thou whose perfect goodness crowns
With peace and joy this sacred day,
Our hearts are glad for all the years
Thy love has kept us in Thy way.

For common tasks of help and cheer,
For quiet hours of thought and prayer,
For moments when we seemed to feel
The breath of a diviner air,

For mutual love and trust that keep
Unchanged through all the changing time,
For friends within the veil who thrill
Our spirits with a hope sublime—

For this, and more than words can say,
We praise and bless Thy holy name.
Come life or death, enough to know
That Thou art evermore the same.

JOHN W. CHADWICK.

Forum

ditor, THE AMERICAN FRIEND:

The claim that Indiana Yearly Meeting did not sanction the use of force r maintaining world peace is based on e action of the Yearly Meeting and on e wording of the resolution in question. he very fact that the Yearly Meeting lopted the other two resolutions with- it a dissenting voice and then refused adopt President Dennis' resolution hich, according to his own statement d endorse the use of force, until re- ritten, and presented it to the Yearly eeting as a resolution which eliminated e sanction of force, is clear proof that e Yearly Meeting refused to sanction e use of force. So far as the Yearly eeting was concerned it adopted three solutions each reaffirming the historic- peace principles of Friends.

The wording of the resolution in ques- on does not include any statement en- rsing that method. In the preamble is reference to views held by William enn, which is of course an historical ct; as much so as if a citation had en made about the war between the nited States and Mexico. But in ither case does, or would, the reference clude an endorsement of the views of enn or the reason which produced the ar with Mexico.

The Yearly Meeting went "on record s rejoicing in the *Study* of the plans r the establishment and maintenance peace." It did "*Commend* the con- rned spirit and nobility of purpose emplified" in the men mentioned, but did not adopt their views and it did ot approve any proposed method of aintaining peace.

The Yearly Meeting in this resolution pressed its "views that the ways of ve and conciliation are superior in fectiveness to the use of force in world djustments," an historical peace prin- ple of Friends, purposely introduced to ake clear that the sanction of force as eliminated from the resolution. In is connection it might be worth while reread what Harrop A. Freeman has say on the failure of the use of force world affairs. (See THE AMERICAN RIEND, November 4, page 433, first olumn.)

As to the propositions contained in the -called Fulbright resolution being "a ep forward" for "a world accustomed the use of force"—Lowell D. Cox has resented in the same AMERICAN FRIEND page 440) an admirable statement on at issue. He might have carried his usband-wife illustration a step farther ince, for most of the Christian world, ne winning of a wife by love is the accepted way at the present time. His interpretation of this "step forward" statement of the resolution is the correct one. The time must come when the peoples of the world will work together on the basis of love and good will. In the meantime the use of force to maintain peace will continue to prove as useless as Harrop A. Freeman has shown it to be, and that failure will turn world statesmen from advocating its use to the use of truly Christian methods.

It has been suggested that the wording of the resolution is not sufficiently clear —probably so. Most statements however clear to some can be and often are differently interpreted by others.

Indiana Yearly Meeting rejected the resolution advocating the use of force as a means of preserving world peace and adopted three resolutions upholding the historical peace principles of Friends.

MURRAY S. KENWORTHY.

Fairmount, Indiana.

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Editor, THE AMERICAN FRIEND:

I have just reviewed THE AMERICAN FRIEND in reference to the reaction to the resolution passed by Indiana Yearly Meeting on "the so-called Fulbright resolution." I always appreciated the historic stand of Friends for peace, while I was a member of Friends, and also since I am now a member of another denomination. I cannot see how Friends are going to escape the implications placed upon their action by outsiders. For when Indiana Yearly Meeting endorsed the Fulbright measure, without modification, they endorsed keeping the peace of the world by armed force; and no effort to cover up the matter will help to blot out the implication.

The best thing that can happen would be for the Quaker Church to go on record as soon as possible in accordance with her historical policy, denying that the peace of the world can be kept by armed force. Withdraw endorsement of the Fulbright resolution, or any other resolution that tends to create an "ARMED PEACE," to which the world seems headed in spite of all the forces of good to avoid such a decision.

REV. A. J. FURSTENBERGER.

Dayton, Ohio.

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Editor, The American Friend:

One of the problems for this nation today is to find some way to unite the internationalists and the isolationists. Either one alone might be as dangerous as the other and unless they can be united on some common ground this war may have been in vain. Public opinion may have much to do in uniting them and that does not necessarily mean that our political leaders should have the support of public opinion. In the past our political leaders have been wrong as often as they have been right, but is it our duty to support them whether they are right or wrong?

A few years ago a majority of the voters supported our political leaders in repealing the 18th amendment, legalizing the sale of that which destroys both soul and body. Perhaps there has never been a time when the people of this nation have made any more rapid progress away from God than they have since the repeal of that amendment. Can we expect that a company of political leaders seated around a booze table will work out any plan for peace that God will accept? Does the church want our government to sign a blank check on the peace question and turn it over for the political leaders of the world to fill in and present to the world as being sanctioned by the people of the United States?

It may be for the church to furnish the pillars for the foundation of a just and durable peace and the blueprint for the building to be erected on those pillars.

An international police force for the whole world might be spreading out too wide and might not work as well as an international court for each continent and each continent to furnish its own police force.

Frank Santee.

Gibson, Iowa.

BOOK REVIEW

Looking Toward the Post War World—Statement of the Friends Conference on Peace and Reconstruction held at Wilmington, Ohio. American Friends Service Committee and Friends World Committee, September 1942, 44 pp., price 10c.

Because this report of the Wilmington Conference is a year old, any paragraph in review of it can only be a reminder rather than an announcement. Here is it, a realistic and sincere attempt to apply Friends principles to our tragic modern world. Friends who have read it would do well to re-read; Friends who have not should most certainly do so. The report was issued to be a basis for further study and discussion. In the nature of the case it can only make a beginning at dealing with overwhelmingly vast and complex problems. But its great virtue is that it states clearly and movingly the fundamental spiritual insights that have been the reason for the existence of the Society of Friends, and then indicates the directions in which these insights should prompt us to think and act.

CATHERINE BRUNER.

WAR DISASTER ENTERS QUAKER HOME

On Monday, September 13, 1943 about five o'clock in the afternoon an armed Navy plane, out of control, crashed into the home of Oliver N. Knight. It was aflame when it crashed and exploded immediately thereafter, spreading its gasoline throughout the house. Within a few minutes the house was totally enveloped in flames. Four members of the family were evidently instantly killed. The fire was so severe that the bodies could not be rescued until after the house had burned and the fire was quenched. Those who lost their lives were: Alta Winslow Knight, wife of Oliver, and three of their children, Wilma Lea Knight, Dorothy Louise Knight and Oliver N. Knight, Jr. The other three members of the family, Oliver N. Knight, his daughter Mary Cornelia Knight, and his sister Louetta Ellen Knight escaped the disaster.

New Garden Meeting and the whole Guilford College Community have in this incident suffered an irreparable loss. To our Quaker community and to this peace loving family has come the reality of the tragedy of war in which innocent people are made to suffer. New Garden Meeting wishes to record its deep love and esteem for this family. As members of our Meeting they have highly exemplified the ideals of Friends and were counted as among the most cherished and honored of the citizens of our community. Some special word of appreciation should be recorded here for each of our departed Friends:

ALTA WINSLOW KNIGHT was known to her neighbors and many friends as a woman full of faith and good deeds. Her home was quiet and peaceful, but always full of the spirit of understanding and sympathy as was often expressed in her tireless works for all who were in need and for every good cause. Indeed, for years she was a faithful Sunday school teacher. The Christian care of her children was her daily practice and "the law of kindness was on her tongue." Her husband has risen up and called her "blessed."

WILMA LEA KNIGHT gave to our Meeting and community "nineteen beautiful years" of life and service. Seldom does a young person become so completely identified with her church as Wilma did. She was known and loved by young and old alike. Her friendly smile and words of cheer were always given and always appreciated. She was active in many phases of church work, particularly among the young people, in the Sunday school and in the choir. One young Friend has written to her pastor as follows, "I only hope and pray that we young people can pattern our lives after Wilma's and live up to the high standard she set for us." Wilma was to be a Junior in Guilford College this year, and was a most valuable member of its A Capella Choir.

DOROTHY LOUISE and OLIVER JR. were children of eleven and seven years respectively. Yet in these few years they had already caught the spirit of their family and were casting a sphere of influence among their friends and playmates. Each had already accepted Christ and was beginning to lead a useful life.

"—— So to live is heaven:
To make undying music in the world,
Breathing a beautious order, that controls
With growing sway the growing life of man."

A TRIBUTE

FREDERICK P. KEPPEL
JUDGE JULIAN W. MACK

Within the past few months the world has lost two of its great men Dr. Frederick P. Keppel and Judge Julian W. Mack. They were not known to many members of the Society of Friends and yet they have had a profound influence on the Society. Many of our members who for the time being think that they themselves are making history may overlook the fact that others have had a great part in implementing our thoughts. And then we are so frail that we forget the services of others and take all the credit to ourselves as soon as the immediate crisis has passed.

Dr. Keppel and Judge Mack had a profound influence in the shaping of the policy of the Friends Relief Work during and following the First World War. They were two of a commission of three appointed by President Wilson to go from camp to camp to interview the conscientious objectors and to decide whether or not they should be released to the American Friends Service Committee.

Before undertaking this work these men familiarized themselves with the testimony of the Society of Friends and spent many hours consulting and discussing the Quaker point of view with members of the Society. It was quite evident that they came to understand the Friends' position perhaps even better than many of the Quakers themselves. In dealing with the conscientious objectors therefore, they were able to understand their point of view and approached the problems not only from a governmental and judicial standpoint but from the religious point of view as well. The Society of Friends can be very thankful for the lives and work of these two men for otherwise our history would have been different. They understood our uncompromising attitude in regard to war and respected it. Here were two great men who did not agree with us as Friends but who understood and were broad-minded enough to honor religious convictions. Personally, I want to pay special tribute to Dr. F. W. Keppel and Judge Mack. Those trying experiences almost twenty-five years ago lead to a feeling of fellowship and friendship which has increased with all these years. It seems that the forces of good have been weakened by their passing but most of us have been greatly strengthened by their lives.

I shall not attempt to give a resume of the life of this great educator and later President of the Carnegie Corporation or the great Jurist. I only wish to call the atention of Friends to these men who have helped make the Society of Friends what it is today.

WILBUR K. THOMAS.

Philadelphia, Pennsylvania.

QUAKER HILL'S POLICY UPHELD

The latter part of September, the chairman of the Spring Grove Town Board, where Quaker Hill is located, wrote a strong letter of protest against Nisei (American citizens of Japanese ancestry) being at Quaker Hill and at Earlham College. Some interested Friends of Quaker Hill attended a meeting of the Town Board when a majority of the members of the Board demanded that the Nisei family be removed from the town limits, although the Board admitted it had no jurisdiction over Earlham.

This matter was then brought before the Quaker Hill Association and the following resolution was unanimously adopted. "The Quaker Hill Association reaffirms the traditional belief of the Society of Friends in the dignity of man and the equality of men. It affirms the special duty of our Association toward all racial minorities in these difficult times. It respectfully maintains its right and duty to cooperate with the government of the United States in relocating loyal American citizens of Japanese ancestry in suitable locations, and in general its duty to respect and maintain the legal and moral rights of all men and women of every nationality, race and creed who seek the hospitality of Quaker Hill."

This resolution, with a covering letter signed by the chairman of the Quaker Hill Association, was sent to the Town Board of Spring Grove, and expressed the Association's respect for Spring Grove and a desire to cooperate in every proper way with its citizens. In a recent election of Spring Grove officials the old administration was replaced which seemed to repudiate the attitude of the former Board.

QUAKERDOM · AT · LARGE

Professor Leonard Wing, of the department of zoology of the State College of Washington, Pullman, has received a special grant for the study of the biology of human population. The work will be based on data of 15,000 Quaker families from the monthly meeting records, beginning in 1650. The records have been made available for study by Dr. W. W. Hinshaw, Washington, D. C. The project parallels a study of animal population made by Professor Wing which is now nearing completion.

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Robert C. Jones of the Pan American Union is attending the International American Demographic Congress in Mexico City, and is also visiting the schools of social work and a number of public and private social service agencies, as well as the Social Security Institute.

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President Clyde A. Milner has been released by the Guilford College Board of Trustees to spend the month of November visiting all the Friends colleges of the nation. His visitation has grown out of a concern on the part of all the colleges in general for closer cooperation and for the mutual strengthening of the roots that link them together in their common Quaker heritage. He has been invited during his stay on each campus to speak at chapel exercises and student forums, to meet with faculties and faculty committees, and to have personal conferences with students. His trip is expected to be followed by further steps toward closer cooperation among the Quaker colleges.

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Feeling the need of training themselves more adequately for leadership in their local meetings after they have finished college, the members of North Carolina Yearly Meeting who are now enrolled at Guilford have organized a study group in the principles and history of Quakerism, and the needs and problems of their own yearly meeting. The group will meet every two weeks, and in order to give the students further experience in Quaker practice the meetings will be conducted in the form of regular monthly meetings for business. While the group has been organized primarily in response to the need felt for more adequately trained leadership in North Carolina Yearly Meeting, students of other yearly meetings are welcomed into the fellowship.

Among the recipients of advanced degrees at Bate College on October 24, was Selah Richmond, Earlham '24, a member of the Peace Committee of the Yearly Meeting of Friends for New England. She has been a teacher of English—at present at Thornton Academy, Saco, Maine.

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Leona Watland Terrell, Penn '26, daughter of Henry Watland of Oskaloosa, Iowa, has a new position in the Library of Congress in Washington, D. C. She has also served in the library at Ames, Iowa, State College in Pennsylvania and in Brooklyn, New York. She has been very active in Friends meetings.

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Under the leadership of Henry Tanaka, a Japanese-American student from Newell, California, the students of Earlham College recently raised $350 for the World Student Service Fund. Besides gifts from individuals and organizations, the dormitory students had a "frugal meal," and the difference in cost between this and a regular meal went to the fund. The students also donated the money the college had given to their social fund as a token payment for picking the college apples.

The World Student Service Fund this year was a part of the National War Fund*, receiving its money through three member agencies. The campus student campaign, therefore, was a part of the Richmond Victory Fund drive to which the faculty and employees also subscribed $638.50. Under the World Student Service agreement with the National War Fund, the total amount raised on the campus or $988.50 while going through the Richmond campaign organization is also credited to the W. S. S. Fund. Besides the W.S.S.F. other agencies such as the American Friends Service Committee receive money through the seventeen member agencies of the National War Fund, for operations in various countries.

Earlham College also loaned the services of Robert N. Huff, Assistant to the President, who acted as Chairman of the Richmond Division of the Wayne County Victory Fund. Over $138,000 has been reported from Richmond to date on a goal of $122,000 divided almost equally between the Richmond Community Chest and the National War Fund.

*All the organizations mentioned above are raising funds for relief or humanitarian purposes.

Wendell C. Hansen, Penn '38, formerly pastor of Minneapolis meeting, is taking work toward his Ph. D. degree at the University of Iowa. His study is in the Department of Religion.

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Ruth Day, Penn '35, is director of religious education and church secretary in the Friends meeting, Greensboro, N.C. She takes the place of Jeanette Hadley as assistant to Howard W. Cope the minister.

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When initial distinguished medals are run off for C.P.S. men, first candidates might well be the men of the Inyo Spike Camp who assisted in the hazardous rescue last summer. Here is a letter received by John Wyse, director of Coleville Camp from F. A. Meckel, District Ranger:

"Last August 7 to 10 inclusive six men from Mammoth C.P.S. spike camp participated in a very difficult and arduous rescue of Herschel Asbury, injured while climbing North Palisade at the head of Big Pine Creek. This rescue would not have succeeded without the help of . . . C.P.S. assignees . . . I wish to express to your organization a sincere appreciation."

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John Way pointed out that the value of work camps lies not in the actual work accomplished or in the alteration of the conditions they set out to improve, but in the special awareness which the work camper brings back to his group or community. This was particularly true of the Avalon Work Camp. In the Tracy, California, Work Camp were six high school people who earned enough money as agricultural workers in three weeks to finance their six-weeks camp experience. A vehicle for significant ongoing service in the social and industrial fields which would also extend the gains made by the summer projects, is being sought in the form of a year-round project.

WEDDING ANNIVERSARIES

On Sunday, October 24, B. A. and Lora Ridgway, members of the Amboy, Indiana, Friends Meeting celebrated their golden wedding anniversary. Their four children, and grandchildren were with them for the day, and more than one hundred and fifty friends called during the afternoon to extend greetings.

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November 1 marked the sixtieth wedding anniversary of Benjamin and Mary

Moorman, members of the Amboy, Indiana, Friends Meeting. On the preceding Sunday four of their five children, and grandchildren, spent the day with them. Open house was held in the afternoon when many friends and neighbors called.

NEWS OF OUR MEETINGS

The Minneapolis, Minnesota, Friends Meeting held their Annual All Friends Day on Sunday, November 14. Invitations were mailed to former Friends, friends with a Friendly background, friends interested in Friends and to negligent Friends. This has been thought to be a worthwhile event during past years, although perhaps the plan meets a need in the city that would not be apparent in a smaller community. A visit from Paul Barnett, Yearly Meeting Superintendent, at the Minneapolis Quarterly Meeting on October 21, was much appreciated. A supper and social hour preceded the meeting. New life and strength has been brought to the meeting through the ministry of Edgar H. and Irene Stranahan.

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Clintondale Friends Meeting, Clintondale, New York, observed Rally Day, October 10. The church was attractively decorated with fruit, flowers and leaves. The midweek prayer meeting has taken up the study of E. Stanley Jones' book, *Abundant Living*. The community was invited to attend a service on Armistice Day, for which the Peace and Service Committee arranged. The Ladies Circle held a supper, following which a program was given and an interesting display of shawls exhibited. The ladies have been busy canning for the C.P.S. camp at Cooperstown, New York. Over two hundred cans of vegetables were sent, as well as twenty-six bushels of apples and pears and five pounds of dried corn.

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Monday evening, Tenth Month, 18th, the Men's Club of Friends' Memorial Church, Muncie, Indiana, sponsored a carry-in supper, which developed into a heart searching discussion. Jessie Fox gave an inspiring message on the electrifying effect of personal evangelism upon a meeting and its neighborhood. There are those who seemingly are not interested in the Sunday school or worship service, or perhaps are very busy, or negligent, or in trouble. The pastor cannot do this work of contacting these people alone but if, under the guidance of the Spirit, he can call on his members to follow through, the whole meeting in this manner may soon be engaged in the recovery and winning of souls. During the past summer Illa Jane Williamson gave her services as dietition to Flanner House Work Camp near Indianapolis.

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Arthur Santmier, minister of Lynn, Massachusetts, Silsbee Street Friends Meeting directed a series of activities during the week of October 24-31. A community temperance effort took the form of addresses, posters displayed in store windows, sound movies in local churches and Bible school assemblies. A regional Conference for Young Friends was held on Saturday afternoon which brought Friends from a wide area of the Yearly Meeting. Forty-four delegates registered. An Epistle went out from the Conference, expressing deep concerns of those who gathered.

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An outstanding event of the Lynn, Massachusetts, Friends Meeting was the United Friendship Rally which was held at the Meetinghouse on Saturday evening of the 31st. Some 150 persons of three religious faiths and nine nationalities were present; Negroes being particularly well represented. Outstanding artists of the city participated in the musical program. Ben Anderson of Boston, a colored minister, led in the singing of negro spirituals. Helda L. Ives of Newton Theological Seminary gave an address on The Blending of Colors by the Master Artist. A table of Russian exhibits was arranged by two Russian ladies, who were also present in costume. During the social hour the guests mingled freely. James Coney suggests that other Meetings might arrange similar rallies for their communities, during this time of racial tensions.

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A visitation campaign held by the Silsbee Street, Lynn, Massachusetts, Meeting resulted in twenty-seven decisions for Christ, two applications for church letters from other churches, nine applications for membership, six for associate membership, and one for the Wider Quaker Fellowship. The minister, Arthur Santmier, is Convener of Greater Lynn Ministerial Fellowship which numbers almost seventy ministers; he is also active in interracial work and with detainees of the East Boston Immigration Station, and the City Infirmary. The young people have helped in many of these undertakings. The Woman's Missionary Society and Ladies Aid have given much service to Japanese-Americans, A.F.S.C., and the Brethren hospital. The Bible school is growing. There is a deepening feeling that Friends have a unique service to render.

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Elizabeth J. Trout, pastor of the Portsmouth, R. I., Friends Meeting was completely surprised by a large number of friends who gathered to celebrate the completing of her twenty-fifth year as minister of that meeting. She and her sister, who passed away in 1934, began the work here in 1918. The meetinghouse was attractively decorated with cut flowers; one large basket being in honor of her deceased sister. Norman Trafton, pastor of Newport Meeting, was in charge of the service, at the close of which Elizabeth Trout was presented with a wardrobe suit case, flowers and a purse of money. A social hour completed the evening.

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The young Friends of the Glens Falls, New York, Meeting, have carried out a worth while undertaking this fall in canning about 150 quarts of vegetables, which had been contributed, together with most of the containers, by members of the meeting. The work was done in the church and parsonage kitchens, and was supervised by a few ladies. An increased enthusiasm has been shown by the young people, following Yearly Meeting, which was attended by thirteen younger members of this Meeting. This has been evidenced in a number of ways; one more of the group has gone to a C.P.S. camp; a group of business girls have formed under the leadership of Mary Pearson, the pastor's wife, a sewing circle to assist the American Friends Service Committee in their relief work.

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The first Family Night service for this season in the Amboy, Indiana, Friends Meeting was held on the 21st of October with more than one hundred Friends in attendance. On Sunday, the 24th, the pastor, Isaac Harris, gave a message on church loyalty to the largest congregation of the year. Four high school boys gave a playlet, "How Much is Moderate" in the church school on International Temperance Sunday. The Women's "Try Us" class is preparing a 1944 birthday calendar for Amboy Friends, which will soon be ready for distribution.

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Farmington Quarterly Meeting of New York Yearly Meeting was held at Collins, New York, September 24 and 25. As in previous years the sessions were combined with Genesee Half Year Meeting held on September 26 in the old Meetinghouse at North Collins. Thomas Harvey and Helen Haines of Montclair, New Jersey, were present, representing the Friends Fellowship Council. William J. Reagan, Principal of Oakwood School was in attendance and brought helpful messages. On Saturday the Collins women served meals at the community house and on Sunday Friends took basket dinner for the all day session at North Collins. Sunday evening Thomas Harvey and Helen Haines met with

Buffalo Friends and on Monday evening they were in Syracuse for a special gathering of Friends.

On Sunday evening William J. Reagan spoke to the two hundred students at the Thomas Indian School. Collins meeting is perhaps the only meeting in the eastern part of the United States sufficiently close to an Indian Reservation (Cattaraugus) to be of neighborly service in the traditional Quaker fashion. The reservation line is less than a mile from the village. Friends came to the area originally as missionaries to the Seneca nation. The pastor of Collins Meeting, Levinus K. Painter, teaches Bible one morning a week in the Thomas Indian school and conducts Sunday evening vespers once each month in addition to occasional ministry in the local Indian churches.

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Wilmington, Ohio, Meeting observed Family Home Week with a promotion day and by emphasizing the Christian Advance program. Burton K. Hill, Cincinnati Friends minister, spoke to the Men's League. Lillian Shepard held a conference with teachers and mothers of the local and quarterly Meeting. William Channell and Wilmer Cooper on furlough from CPS camps, both made worthwhile contributions to the Meeting. The Wilmington Women's Missionary Society invited the other Yearly Meeting Missionary Societies to hear Helen Walker of Whittier, California, president of the Womens' Missionary Union of Friends in America, give her presentation of plans for the year's work. W. O. Mendenhall was welcomed to Wilmington Meeting and ministered most acceptably.

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Following the worship service on October 24 in Chester Meeting of Wilmington Yearly Meeting, the congregation repaired to the basement where a bountiful repast had been prepared in honor of the 80th birthday of Jane M. Carety, pastor "emeritus." At least one hundred persons greeted her. Her whole life has been lived in the Chester community, she being the granddaughter of the first family who sought a home there in 1806. Through all the years she has served in some capacity, now being "head of the meeting," and speaks once each month in the morning worship service.

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Lillian Shepard gave inspiration and helpful suggestions to teachers of children in the Xenia, Wilmington, Leesburg and Fairview Meetings of Wilmington Yearly Meeting. Suggestions were made with regard to supplementary material for use by the teacher. Personal conferences were held on particular problems and were helpfully considered.

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Arthur Brinton, of the Cincinnati Hostel for relocation of Japanese-Americans, brought a male quartet and accompanist of Japanese citizens for a day of fellowship with the Chester Meeting of Wilmington Yearly Meeting. The guests participated in an excursion to the woods for hickory nuts, pawpaws, and persimmons. Through worship service and social gathering a better mutual understanding was established.

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Rally Day was observed by the Amboy, Indiana, Friends Meeting on the 10th of October. Representatives of different age groups accepted the challenge of Christian Education which was presented by Glennis Douglass. The first council meeting of the church school, at which the contribution of the teacher was considered, was held on the 11th. The Missionary Society held a meeting on the 6th, to sew and collect clothing for the American Friends Service Committee. Youth Sunday was held on the 17th, with Charles F. Thomas as speaker at the worship service, and for the Friendly Forum in the evening. His challenge was not alone to the youth but to the whole church as well, to support a dynamic and constructive youth program.

SUNDAY SCHOOL LESSON

(Continued from page 450)

but I say unto you, Thou shalt love thy neighbor as thyself." Certainly if we placed the two great commandments together, as did Jesus, we would have the answer to the problem of coveting.

This well known saying of Luther's is a truth we might ponder: "Whatever thy heart clings to and relies on, that properly is thy God." That makes very clear the sin of coveting. If one desires anything less than God, if his heart relies on, and clings to, any thing or person or ambition which is other than God, then he has already broken the first commandment. Someone has said that what a man wants he serves. Margaret Slattery gave an inspiring address to a group of young people on the subject, "Desire is King." She pointed out that our chief desire is that which rules our lives, it is king of life. If we desire anything before God then our lives are not ruled by God. We covet that which we most desire.

THE LOVE OF GOD

"Thou shalt love the Lord thy God with *all* thy being." We want the righteous God, but at the same time we want our own way; and too often we want our way more than we want God; desire is king! We want to do His will and we want to get on well in the world; but we desire to get on in the world more earnestly than we want to do the will of God. We want to spend and be spent for the Kingdom; but we want to be reasonably comfortable and amused while we are doing it. When we love God with all our being then the danger of the sin of coveting is eliminated.

There is one other aspect of this sin of coveting which should not be passed up in the discussion. If the Hebrews had been reminded of this commandment with regard to their proposed conquest of Canaan they would have said that the people of Canaan were not their neighbors; only fellow-Israelites were their neighbors. Their consciences were perfectly clear. We cannot ease our consciences thus in this day. We know full well that such coveting has led us into endless wars and will continue to do so unless we catch the teachings of Jesus in this respect. The teaching of Jesus is clear as to who the neighbor is. "Thou shalt not covet anything that is thy neighbors" carries with it the other commandment, "Thou shalt love thy neighbor as thyself."

Some questions for discussion: Would the return to the Quaker emphasis on simplicity of living help answer the problem of coveting? How may we help create wholesome desires in the hearts of our young people? How may the favored nations of the world serve the cause of world peace in their attiude toward the unfavored nations, those nations that covet what other nations may have?

NORVAL E. WEBB.

A pastoral address from the Methodist Conference was published in the *Methodist Recorder*. It deals with the importance of new ways and methods in reaching those who are outside the circle of normal church-goers, especially young people and those in the forces.

"We are convinced," it says, "that the two chief notes of Methodism today are deeply needed throughout the world—the personal experiences of the redeeming life of Christ and fellowship, through Him, with one another. Isolationism has received its death blow. All problems are international and can only be solved in fellowship which is international. If we are to live truly we must learn to live in a 'world' fellowship. We see a rent world and a dire need of restoring broken relationships. We believe that there cannot be any permanent fellowship unless it is inspired by divine fellowship."

Brave men do not boast nor bluster. Deeds, not words, speak for such.

RURAL LIFE CONFERENCE AT MANCHESTER COLLEGE

The second annual Rural Life Conference of the historic peace churches, Brethren, Friends and Mennonites will be held at Manchester College, Friday, December 3, and Saturday, December 4. Among the leaders will be Dr. Winfield Fretz of Bethel College, Newton, Kansas; Dr. Arthur E. Morgan; Rev. James Meyers, of the Federal Council of Churches, New York; Dr. I. W. Moomaw of Manchester College. The conference is being planned by three church groups, Manchester College, and by the Rural Life Association. Persons interested in attending are asked to write to Dr. I. W. Moomaw, Manchester College, North Manchester, Indiana, or to Stanley Hamilton, Executive Secretary of the Rural Life Association, Quaker Hill, Rural Route 2, Richmond, Indiana.

ENGAGEMENTS

Dillwyn G. and Anna C. L. Gaunt announce the engagement of Lucy G. Gaunt to LaVerne Wellons of Sedley, Virginia.

MARRIAGES

LARSON-BURNETT — Bettie Burnett daughter of George F. and Hazel Burnett, to Gerald Larson in East Whittier, California.

COLLINS-BERNARD — Maryan Bernard and Maurice Collins, both members of First Friends, Marshalltown, Iowa, on September 25. The ceremony was held in the church, with the pastor, Orval H. Cox officiating.

CURTIS-GODSEY—Verna Godsey, daughter of Rachel Godsey of Amboy, Indiana, to Russell Curtis, at a special meeting of the Florida Avenue Friends Meeting in Washington, D. C., Sunday afternoon, October 3. Both young people are Friends and will make their home in Arlington, Virginia.

DOAN-HAGERUP — At the Edgewater Beach Hotel in Chicago, on October 16, Viola L. Hagerup to Kenneth Bond Doan, son of Leona B. and Zeno H. Doan. Leslie Bond, uncle of the groom officiated.

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FRANSEN-HARRISON—Kathleen Harrison and Harry Fransen on October 11 in Friends Meetinghouse, Minneapolis, Minnesota. Kathleen is a member of Friends. The pastor, E. H. Stranahan, officiated.

HARVEY-SWANSON—Gloria Swanson to William Harvey, son of Glen and Lucy Harvey, of Whittier California, Meeting at Yuma, Arizona.

HUDSPETH-PETTERSON—Norma Petterson to Oral Hudspeth, son of Mr. and Mrs. L. P. Hudspeth of Whittier, California, at Santa Ana, California, Sept. 4, 1943.

HUDSPETH-WEISS — Barbara Weiss to Edgar Hudspeth, son of Mr. and Mrs. L. P. Hurspeth of Whittier, California, at New London, Connecticut, on October 15.

HUBER-WILLIAMSON—Viola Mae Williamson, daughter of Martin and Nettie Williamson to Oscar Huber, son of Mr. and Mrs. Peter Huber, Arriba, Colorado, at the Empire Friends Church, Vale, South Dakota, Sunday, October 3. Martin Williamson, father of the bride officiated.

LINDLEY-YODER — At Media Meetinghouse, Media, Pennsylvania, on Tenth Month 23, 1943, Louise Ann Yoder to Lawrence Eldon Lindley Jr., using Friends' ceremony.

NEUSHUTZ-ELLIS — Jacqueline Ellis to Edward Neushutz, son of Fred and Helen Neushutz at Whittier, California; Walter J. Homan, minister.

THOMASON-ELLQUIST — Mildred Ellquist and Russel Thomason in the Minneapolis, Minnesota, Meetinghouse, September 19. Both are members of the Wider Quaker Fellowship and were married after the manner of Friends. E. H. Stranahan was the minister.

WILLIAMSON-DRAKE — Mildred Arlene Drake, daughter of Mr. and Mrs. A. C. Drake, to Daryld M. Williamson, son of Martin and Nettie Williamson, at the Empire Friends Church, Vale, South Dakota, Sunday, June 20. Martin Williamson, father of the groom officiated.

WOOD-RICHIE — Alice Jane Richie, daughter of E. Roberts and Dorothy Dilks Richie to George Hallock Wood, Jr., son of George H. and Hazel Oler Wood, of Akron, Ohio, at the home of the bride at Brewster, New York, Saturday afternoon, October 9, using the Friends' ceremony in the presence of 140 guests, including a committee from the near-by Croton Valley Meeting.

BIRTHS

ALLEN — To Ralph and Kathleen Henry Allen, a son, Norman Henry at Whittier, California.

BRANNON — To Douglas and Edith Hudspeth Brannon, a daughter, Barbara Lee, Whittier, California.

HARRISON — To Howard and Louise Harrison, of Unadilla, New York, Meeting, a daughter, Eleanor Marie, on October 13, at Sidney Center, New York.

NICELY—To Doyle C. and Sally Kendall Nicely, members of Plainfield, Indiana, Meeting, a son, John Kendall, on August 27.

NIXON—To Donald and Clara Lempke Nixon, a daughter, Laurine Mae, at Whittier, California.

PAGE—To Robert and Nina Riley Page of Traverse City, Indiana Monthly Meeting, a son, Robert LeRoy, on October 4.

SANDERS—To Ed and Marion Sanders a daughter, Beth, on September 9, in Pasadena, California.

STABLES — To William and Evelyn Stables of Traverse City, Indiana, Meeting, a son, Trixon Doyle, on September 23.

STARBUCK — To Franklin and Mary Reynolds Starbuck, a son, Robert William, on October 22, in Washington D. C.

WHEELER — To Forrest and Gladys Purdy Wheeler, a son, Walter Glen at Whittier, California.

WHITE—To Don and Phyllis Thompson White, a son, Lawrence Charles, in Whittier, California.

WILMORE — To Ralph and Margaret Wilmore, a son, Phillip Jay, in Indianapolis, Indiana.

DEATHS

ALBERT LINDLEY — Son of John and Rachel Mills Lindley, at his home near Russiaville, Indiana, September 14, in his 84th year. He was a lifelong member of Lynn Meeting, of which he was head for many years; and also served as clerk in Union Monthly Meeting and New London Quarterly Meeting. In 1882 he was married to Laura Johnson. Surviving are one daughter, Leota R. Lindley of Russiaville; three sons, Wilmer W. of Russiaville; Allen J. of Wes Middleton and Lawrence E. of Media Pa. Services were in charge of his pastor, Dean Gregory, burial was in New London Friends cemetery.

HINSHAW—Anna Hinshaw, daughter of Perry and Evaline Hadley, October 9 near New Providence, Iowa. She was a graduate of Earlham, Iowa, Academy and Penn College. She was a valued member of the Honey Creek Church, and for twenty years was in charge of the children of the Meeting. She also served as recording clerk of the Monthly Meeting. Surviving are her husband Clarence; two daughters, Mildred Rain and Margaret Hinshaw; and three sisters, Cora Applegate of Earlham, Iowa Minnie Zelliot and Elva Rosburg, both of Des Moines, Iowa. Services were conducted in the Honey Creek Church. The ministers were: Errol T. Elliott and Paul Barnett of Oskaloosa; J. H. Hadley of LeGrand, Iowa, and Edward Thompson, pastor at Honey Creek.

MILHOUS—Griffith W. Milhous, a member of First Friends church, Whittier California, on October 5 at his home in Whittier, at the age of eighty years. He was born in Jennings County, Indiana. For twenty years he was instructor of music at Indiana State Boys School at Plainfield, Indiana, following which he taught in the schools in Whittier. Memorial services were conducted by O. Herschel Folger. He is survived by a son, W. Carleton of Vista California; and a daughter, Esther Dor son of Philadelphia, Pa., a brother Ezra and five sisters, Edith Timberlake Martha Gibbons, Hannah Nixon, Jan Beeson, and Olive Marshburn.

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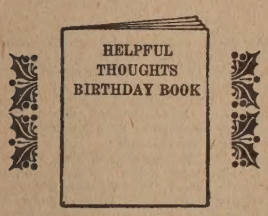

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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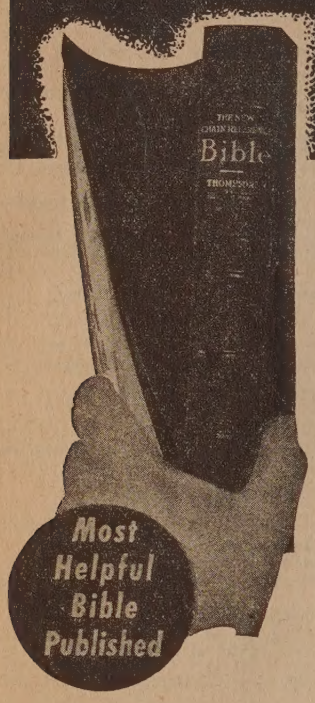

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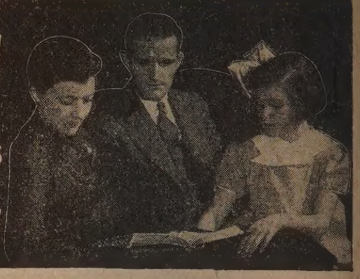

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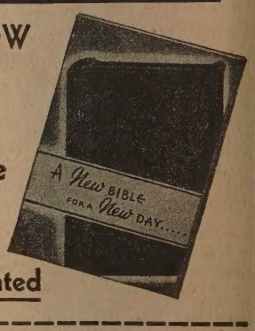

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